miſtaken notions of dignity? Why ſhould he lead us from love of ourſelves to the ſublime emotions which the diſcovery of his wiſdom and goodneſs excites, if theſe feelings were not ſet in motion to improve our nature, of which they make a part *, and render us capable of enjoying a more godlike portion of happineſs? Firmly perſuaded that no evil exiſts in the world that God did not deſign to take place, I build my belief on the perfection of God.

Rouſſeau exerts himſelf to prove that all *was* right originally: a crowd of authors that all *is* now right: and I, that all will *be* right.

But, true to his firſt poſition, next to a ſtate of nature, Rouſſeau celebrates barbariſm, and, apoſtrophizing the ſhade of Fabricius, he for-

* What would you ſay to a mechanic whom you had deſired to make a watch to point out the hour of the day, if, to ſhew his ingenuity, he added wheels to make it a repeater, &c. that perplexed the ſimple mechaniſm; ſhould he urge, to excuſe himſelf—had you not touched a certain ſpring, you would have known nothing of the matter, and that he ſhould have amuſed himſelf by making *an experiment* without doing you any harm: would you not retort fairly upon him, by inſiſting that if he had not added thoſe needleſs wheels and ſprings, the accident could not have happened?

gets

gets that, in conquering the world, the Romans never dreamed of eſtabliſhing their own liberty on a firm baſis, or of extending the reign of virtue. Eager to ſupport his ſyſtem, he ſtigmatizes, as vicious, every effort of genius; and, uttering the apotheoſis of ſavage virtues, he exalts thoſe to demi-gods, who were ſcarcely human—the brutal Spartans, who, in defiance of juſtice and gratitude, ſacrificed, in cold blood, the ſlaves who had ſhewn themſelves men to reſcue their oppreſſors.

Diſguſted with artificial manners and virtues, the citizen of Geneva, inſtead of properly ſifting the ſubject, threw away the wheat with the chaff, without waiting to inquire whether the evils which his ardent ſoul turned from indignantly, were the conſequence of civilization or the veſtiges of barbariſm. He ſaw vice trampling on virtue, and the ſemblance of goodneſs taking place of the reality; he ſaw talents bent by power to ſiniſter purpoſes, and never thought of tracing the gigantic miſchief up to arbitrary power, up to the hereditary diſtinctions that claſh with the mental ſuperiority that naturally raiſes a man above his fellows. He did